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LEXINGTON, KY., SUNDAY, NOV. 11, 1894.



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Entered at Post Office at Lexington, Ky as second class matter.

Lexington, Ky.

Honses of Mercy, for the man that seduces a woman knows full well that he is taking from her what is to her dearer than life her virtue and herce.

much, but it ruins a woman. Put this in your paper if you think best, as the sentiments of one woman in the blue grass country.

Brooksville, Ky., Nov. 5, 1894.

Brooksville, Ky., Nov. 5, 1894.
C. C. Moore, Esq.

Dear Sir:—Enclosed find filty cents in stamps, for which please send, with my compliments, one copy of your "Rational View" to Wm. Riley, Fisq., Milford, Ky. Also if you will send him a few copies of the BLUE GRASS BLADE, for distribution, he will I think, get you some subscribers. I am anxions for a copy of your "Behind the Bars," and hope you may soon have it on sale. Can you give me any idea as to when I can get it? give me any idea as to when I can get it? I'lease put my name down for the first copy, or if taken, get me as near the head of the class as possible. Respectfully yours,

W. H. James.

In answer will say 1 want to publish "Behind the Bars" as soon as the last copy of the "Rational View" is sold.

I will have to write an additional chapter or two to "Behind the Bars" to bring the publish of the bars.

from your India correspondent Mr. W. Henderson, Q. R. S. I will tell you why. I have been a reader of the Freethink-

er twelve years. Its editor Mr. l'oote, some eleven years ago suffered one years hard labor in Holloway jail, London, England, for the impossible crime of blaspheming God in the Freethinker. Last April I saw an item in the New York Press that the editor of the Blue just what needed doctoring there is Grass Blade was indicted for blasphe-every probability that the medicine was my. That was the first time I ever knew of the existence of you or your paper. I sent to you for a copy and then subscribed for a year.

Mr. Henderson reads the Freethinker: saw a notice of you and is now your sub, will go into the House that will be over-scriber. whelmingly Republican, and Bill Owens

I distribute my Blade where I think it will be appreciated and subscribed for. I trust you will soon get off an edition of 100 cm to people who pay for it.

and his "cold decks win stand."

show than a snow ball in hell.

If Clif Breckinridge in Arkansas with a majority of 3,000 could be thrown out, and closing the doors of the Democratic, headquarters went home.

STEPHEN HATTER. Brooklyn, N. Y. Oct. 31.

THERE IS A BOX WITH BALLOTS GOOD, DRAWN FROM THE VOTERS' BRAINS. AND OWENS PLUNGED BENEATH THAT FLOOD COMES OUT ALL FULL OF STAINS, THE DYING GAMBLER WISHED TO SEE THOSE BALLOTS IN HIS DAY, BUT NEVER WILL DEMOCRACY

WASH ALL HIS SINS AWAY.



THIS IS WHAT BEAT FINNELL

Before I speak my piece on Fi'l Owens ial election that I have ever seen here want to say a word or two about my created such an interest as the late Con-

Dear Sir;—I have been asked to contribute money for building a House of Mercy for poor fallen women.

Ruin them and then ask the ladies to huild Honses of Mercy to reform them.

Now I believe in going to the root of the matter; put a javeline through the heart of every man that seduces a woman. Then there will be no need to huild Honses of Mercy, for the man that several man that several mental several man that several mental several men

than life; her virtue and honor.

Now I am not willing to help build Honses of Mercy, but I will help pay for the javelines to punish the offenders.

"Sharp sins demand sharp punishment."

Irrectrader.

Judge Denny, the Republican candidate, is not my personal friend, in any sense, other than almost any fair man in Lexington is.

It is now claimed for Owens that he is elected by 118 majority is a district

when the second state of t neadquarters—the first time in my life



HE SORROW OF BRECKINRIDGE DEM-

ter or two to "Behind the Bars" to bring it up to date, by giving an account of my trial lor blasphemy, and my last little round in jail for blasphemy.

C. C. Moore, Esq.

Dear Sir—I am glad to read the letter from your Law and glad to read the letter from your Law and glad to read the letter from your Law and glad to read the letter from your Law and glad to read the letter from your Law and glad to read the letter from your Law and glad to read the letter from your Law and glad to read the letter from your Law and glad to read the letter from your Law and glad to many political headquarters—when the returns were that I had ever been in any political headquarters—when the returns were coming in. Everything went for Denny were for the planet Mars, did not hear the shout, there is not much show lor our now discount of the planet Mars, did not hear the shout, there is not much show lor our now discount of the planet Mars, did not hear the shout, there is not much show lor our now discount of the planet Mars, did not hear the shout, there is not much show lor our now discount of the planet Mars, did not hear the planet Mars, did not hear the planet Mars, did not hear the shout, there is not much show lor our now discount of the planet Mars, did not hear the planet Mars, did not

Owen county precincts, and nothing was heard from them until late next day. Owens has had unlimited money at his disposal, and Denny has practically had none. The Republicans would not put it up on so small a show as they thought

they had. As soon as the thing was reduced to a

every probability that the medicine was freely administered.

Denny claims that he can show fraud in the Owens meu, that will more than overbalance the majority against him. Denny will contest the election, and it

of course, Owens stands no chance.

I have witnessed some political dem strations in this town, but no President- people, and made them despise Owens is,

self, bearing upon my own competency as a witness in this case, in these days when any man in any public life in the Ashland district of Kentucky, is bound to be excited.

The days when any man in any public life in the Ashland district of Kentucky, is ists and Populists and A. P. A's., all wild with enthusiasin over the same reports.



LITTLE JOHNNIE BELL, GEORGETOWN READING THE RETURNS.

can headquarters. The street was packman in Kentucky, was being beaten.

Of course our own Lexington precincts were reported first, and individually checred, and when it was announced that Lexington—the place where they keep the Democratic machine that grinds out the politics for this whole State—had gone for Republican Denny against bad Bill—conterfeit Bill; black back Bill—the town just want wild with authorite. the town just went wild with enthusiasm,



WHAT OWENS WOULDN'T TAKE.

that in a campaign, where the prominent feature was morals, a man of Bill's record should have had the moral gall to set himself up as a champion of morals, when there is prohably rot a man in the State of Kentucky who has contributed more to the immorality of this State; his main and only distinctiff, a part from his Congressional candidacy being that he has been a cold blood pambler, who gambled, not for excitement or pastime or fun, as many Kentuckians do, but the prescription of the Victor.

Disgrace for the Victor.

The People Express Emphatically Their Disapproval of Buildozing Methods in Politicians.

The People Express Emphatically Their Disapproval of Buildozing Methods in Politicians.

The properties of the Victor of the Victor of the Victor of the properties of the properties of the victor of

EDITOR ROBERTS OF THE LEADER LOOKING FOR DENNY MAJORITY.

by race horse papers and gambling papers, should have had the andacity and damned insolence and impudence, to run his whole canvass on the immorality of Breckinridge, if Breckin idge had heen forty times as bad as the Devil, was enough to disgust any men or woman of good morals and common intelligence that would, for a minute, stop to think. And yet that fellow has, without a blush on his hrazen check, mercilessly blasted every man and woman in the country that did not how down and worship him like a little in God.

I do not apologize for it condone the sons of Breckinridge. Those who have read the BLADE, know that I have opposed him all that I cond.

If he will live here, and live a good life and try to redeem himself, I will do what



WHY HE DIDN'T VOTE FOR OWENS.

I can to help him. If he tries to go to the United States Senatt, I shall oppose him, but it is true that there was still enough of the man in Breckinridge to ask his countrymen to forgive his sins, and I suppose he has nade the customary arrangements with his God, in that

Billy, have simply gotter out of the fry-ing pan into the fire But Bill wou't go to Congress. Oh!

Lexington, Ky., Nov. 1, 1894.

My Dear Moore:
I write this immediately after perusal cal heafquarters. The street was packcd, and though the night was cool they
stood nearly until midnight and all
these discordant political elements
made the welkin ring with applause of
every thing that indicated that Bill
(Iwens, today the most cordiedly hated
man in Kentucky, was being beaten.

Of course our own Lexington precises.

I write this infinediately after perusal
of your current issue and more specifically hours before I write this and he was
hours before I write this and h arettes my score or so.

arettes my score or so.

Day, night, winter, summer, I had my cigarette and the lapping seasons instead of nourishing a strong, healthy, vigorous boy, laughed at the pnny weakling, void of color; innocent of energy, vacant of thought, memory lost its retentive excellence and the eyes assumed a heavy dullness characteristic of the votaries of debauchery. My sleep was nightly disturbed by horrible visions of murders, in which not seldom, I myself performed handsome private residence, with fine carpets on the floor. He said when the preacher was through the ceremony a man with a hymn book in his hand, spit a great puddle of tobacco juice on the carpets and then started the hymn.

The old Major said he just wanted to get up and get that fellow by the back of the neck, and kick him out the door.

The Major does not have much confidence in hymn book religion.

You see now we have made a start in the which not seldon, I myself performed the bloody act. This I helieved to be indicative of mental disorder. And so finally, after many fruitless efforts have conquered the almost insatiable appetite.

Leas fearful at one time, of having reason. I was fearful at one time, of having reason dethroned in consequence of the cigarette vice to which I was addicted, and even now fear I have vitally injured my mental organism. Please give your advice about the best methods of crushing the pernicious effect still self-evident in fine nand to time you would like the lowers of Jesus Christ, just try to think how Jesus would have looked with a great hunk of tobacco in his cheek and squirting around the extract of it.

It does me good to see a young infiled rebuke you old lying Christian I was fearful at one time, of having reason dethroned in consequence of the cigarout the pernicious effect still self-evident and painfully so. I believe the use of the cigarette to be fatal to health degrading to morals and a foul menace to mental equanimity especially in the case of undeveloped youth. I tell you sir, it is something terrible to contemplate the vast number of young men and mere boys who dwarf their uninds and stump their physical growth in the gratification of this passion, conceived my ignorance and early folly, and continued either from the same motives on during the sojourn elsewhere of the requisite force of will to discard it. The State Legislature should enact laws proposed and have them around us and

(Please do not give my name.)

Following this, neatly written in shorthand, is the following:

"If agreeable to you I will write next time in short hand, very hriefly. Please tell me where I can get Paine's "Age of Reason." Is it in a cheap form? Also what are good books for young infidels to read? Books that will post them in all the best arguments of our beliefs and disbeliefs? I am yours very truly,

In answer to this last I would say that a cheap edition of the "Age of Reason" can be gotten by writing to the "Truth Seeker," 28 Lafayette Place, New York City. That paper also publishes a list of infidel books, and it will send a sample copy of the paper containing these, on application. The "Age of Reason," is simple but it is a masterly production. One of the Present judges of the Appellate Court of Kentucky, one said to me that the "Age of Reason" was the most irresistable argument that he had ever rresistable argument that he had ever MAMMOTH

I got my infidelity from reading theological books that are too hig to be un-dertaken by the mere lay reader. The best infidel book is the Bible itself, and an Apocryphal New Testament, which contains the books that were rejected by the Council of Nice when the present canonic New Testament was compiled is valuable infidel literature, as it shows that the books at present in the New Testament were just selected at random hy a lot of ignorant old Catholic priests, here being no Protestants, of course, at

there being no Protestants, of course, at that day.

The most powerful argument against the Christian religionof which I know is Bishop Horne's "Introduction to the Study of the New Testament Scriptures."

One great strength of the book is that it is written by an English Bishop in defense of the Christian religion. It shows that the New Testament, as we new have it, instead of being written as uninformed that the New Testament, as we now have it, instead of being written as uninformed Christians suppose, my compiled from a great number of old scraps of parenment without date and without any authors' names, found at Alexandria in

Of course I think there are some good points in "The Rational View," else

ould not have published it. There are some chapters in "The Rational View" which discuss the so-called "Messianic prophesies," and some on the dis-crepancies" if the Bible, especially those in the New Testament, I think give the reader of fair average intelligence an in sight into some of the facts about the Bible that can not be harmonized with its alleged infallibility I call the attention of Christians to

the fact that the first man who wrote to help me in my efforts against the nse of tobacco, and the first two women who have written me sympathizing with me in my desire to help the fallen women,

I do not know the gentleman who writes this letter. He writes nicely in the ordinary long hand, and also in shorthaud.

As to the best way to stop cigarettes or any other kind of tobacco, I will tell a mary arrangements with his God, in that connection.

But when Jesus Christ was here, he did not set himself up to be half as good as Bill Owens has done, and the people who have chosen Bill Owens instead of Billy, have simply gotter out of the free ing pan into the feet are not connected.

story, as Lihcoln used to say.

How to resume specie payment after the war, was a question that was much debated, and a great many elaborate plans were suggested. Finally some man said the way to resume is to resume and the government just resumed and there was an out.

using tobacco is to stop, and that's the end of it. And that is all of it. I wish there was some easier plan that I could suggest to my young friend, but there is

I must tell a little story on my friend Major Thomas, the famous turfman. I met him in the postoffice building a few hours before I write this and he was laughing at what I had said about to-

funeral that was being conducted in a handsome private residence, with fine carpets on the floor. He said when the

State Legislature should enact laws pro-hibiting the manufacturing or sale of treat them well, but if a poor white girl cigarettes, or material lor same. within goes astray, we cannot speak to her. I What has so thoroughly disgusted the the entire territory under their jurisdiction, and made them despise Owens is, tion, and this, and this alone, in this con-



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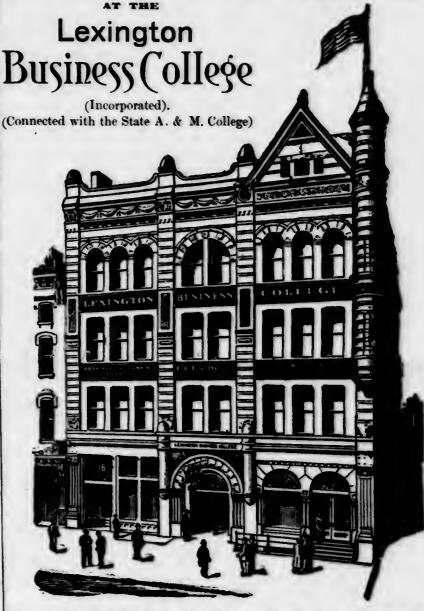
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> C. C. CALHOUN, PRINCIPAL. LEXINGTON, KY.

DEAR BRETHREN AND SISTREN.-Prof. Calhoun, who is a bloated bondholder, pays me for this advertisement a scholarship for which he charges \$55. I will sell it to you for \$50. By buying from me you will assist a poor but pious editor, beside saving \$5 and laying up treasures in heaven. Yours fraternally,

CHARLES C. MOORE, D. D.

P. S.—Come early and avoid the rush.

A country church called Providence has dispensed with the religious minis-trations of Rev. J. B. Jones, because Brer. Jones preached and wrote against Breck-inridge. I myself think that all good men who for conscience sake have voted against Breckinridge ought now to even np by voting against Owens, but I am glad to have this opportunity to stand by a preacher when the preacher has done

and to have this opportunity to stand by a preacher when the preacher has done right.

Thave heard and read pretty much all of the oratory and literature to which the famous Breckinridge campaign has given birth. The very finest, in that line, that has been produced, are the letters of Rev. Jones of Lexington on ewapspers, against Breckin distinct and in literary style. The biggest fool things that the campaign has produced, excepting perhyps Bill Owens' speeches, were the letters of Prof. James Point Nelson against Prof. Jones. Rev. Jones mow finds himself in the position commonly designated, in Kentucky accular journalism, as "between the devil and the deep blue sea." If we hold the reaction in stant to send Breckining of Society, which is nearly all outside on the prescription in the country, which is nearly all outside on the prescription. The search of this preaching. If is a fact now that no highly cultive state of this preaching. If is a fact now that no highly cultive state of the country, which is nearly all outside of the preaching. If is a fact now that no highly cultive state of the church, and if the church holds its own against the inroads that enlightenems and honestly are now making upon it it will have to do some thing to command the respect of the thinking outsiders. The time has come when thinking untitied and the seep blue sea." If one to know what the country which is nearly all outside of the country, which is nearly all outside of the country which is nearly all outside of the count

better and happier.
In this high sense Rev. Jones has been

called out from his pew, "Brother Jones, that of the fallen woman.

The woman of wealth and fashion and

ion of his congregation, at least nine out of ten of whom I suppose, vote for the liquor traffic, while Jones votes against suppose almost unanimously in lavor of the liquor traffic and are consequently in favor of Breckinridge who has dis-tinguished himself as a friend of the whisky interest, and the sympathy be-tween the saloon and the bagnio is so close and intimate that that Providence

close and intimate that that Providence congregation very naturally condones Breckinridge's sin.

If Jones backs down he not only surrenders his own manhood, but he encourages that and other congregations to be beat any man where dares leach them provided any man which which the pulpits in the ratio of the day before I write this article.

This is exactly what an intelligent man would expect to be true. All religion is faithful to Democracy and it is run by the condition. It has immented the latest leach them provided an

"With all its colleges and schools,
Its Latin names for horns and stools,"
there is not a preacher here, who, in his
department has risen above the level of
mediocrity. Why could we not have a
Beecher, or Swing or Cave? I have
talked to two out of that three, and have
talked to two out of that three, and have
talked to Para Para Latin and have
talked to two out of that three, and have
talked to two out of that three, and have
talked to two out of that three, and have talked to two out of that three, and have talked to Rev. Prof. Jones, and as far as I can judge Jones is intellectually the equal of any of them. It is not so much the fact that those men were so intellectually superior to others, as that they the fact that those men were so intellectually superior to others, as that they were more willing to say what they think than others, in their line, have been that they have made more impress upon the world. I do not care what Parkhurst believes about theology, but I admire the man because he has gotten above the fripperies of theological dogma, and has taken the bull by the horns, and is now fighting immorality in a practical way.

I do not even know to what church Parkhurst belongs, and I do not care to Parkhurst belongs, and I do not care to That denomination has, within the last five years, built three churches here,

Parkhurst belongs, and I do not care to know. We need a man like him in Lexington, the city which exerts the greatest immoral influence of any city in the United States, This is because this is a great whisky and race horse market, and because here more than any place in the world, the sanction of religion is given to these immoralities.

That denomination has, within the last five years, built three churches here, and is now beginning to build another house to increase its already extensive facilities for educating young men for the ministry. In these depressed times that institutson is flourishing.

Two of the three new buildings erected by this denomination has, within the last five years, built three churches here, and is now beginning to build another facilities for educating young men for the ministry. In these depressed times that institutson is flourishing.

Two of the three new buildings erected by this denomination has, within the last five years, built three churches here, and is now beginning to build another facilities for educating young men for the ministry. In these depressed times that institution is flourishing.

world, the sanction of religion is given to these immoralities.

I am profoundly disgusted with the fact that in the midst of all these evils, a man with the politity of John W. McGarvey, can stop to write articles in defence of a fool story like that of Noah's Ark. I will not so prostitute my intelligence of the age in which I live, as to show to any educated people the absurdity of the story of Noah's Deluge. If it is a fact that any considerable part of the educated people of this country still believe that story then all the absurdities in morals with which our land is filled are but fitting corollaries to a religious feith thet is evigentiated. are but fitting corollaries to a religious faith that is so irrational.

It is not merely shameful and disgraceful that men should believe, or pretend to believe, and teach such ignoraut rot. It is simply impossible that any sane mind can accept such a story, and when the clergy of the country, teach people to say that they believe as unreasonable a lie as the story of Noah's Ark to be true, they systematically instill into the the people the spirit of lying and hypocrisy in connection with their religion, that fills the church with liars and lypocrites.

married to a rich Cincinnati banker.

The Young Men's Christian Association is in full blast in this town, and I am the only man in the town who will dare, publicly, to say auything disparaging to religiou. There never was any town more thoroughly dominated by any influence thau is this town by religion, and this town is a shining example of what a community will be when religion was control of it.

pocrites.

The result is that the church is now a great fashionable money making sham, and when we appeal to it, having all the power to do what it wants, in its hands, and I will simply mention the new we appeal to an institution devoid of any moral quality, and one that is will-ing to substitute a faith in miraculous and absurd stories, for good deeds of humau-

"Tess of the D'Urbervilles," Story About the "Double Standard' of Virtue.

I have been reading "Tess of the D'Urbervilles." It is a story intended to overshadows anything ever before seen show the injustice of the difference be- here. When I can first remember, these tween the world's treatment of a young saloons were called bar rooms; then the woman who has lost her virtue and a name saloon became the more elegant woman who has lost her virtue and a name saloon became the more elegant name, and now this new establishment thing. Whatever may be the conclusion at which we are to arrive about this matanta. Terms Cash. at which we are to arrive about this mat-ter, one thing is certain, and that is that

a cafe.

Saloons; hitherto, have generally been

All goods and work guarante
Short street, Lexington, Ky.

sponsibility for their morals, the dis-crimination should be in favor of the

tion between men and women in his own

It is simply an outrage, and an instance of brute violence to a woman, that the

ever, be received into what is called the "good society" of the city.

The women in society in the town,

In this high sense Rev. Jones has been doing some thing that was creditable to him and to the church when he opposed Breckinridge. The fact is that Rev. Jones has been reading the Blue Grass Blade, and the Rational View, and that combination is pretty apt to get the kinks out of the head of almost any preacher who has the brains to appreciate it.

Rev. Jones is a minister in the Christian church, and his congregation of tian church, and his congregation of country clod-hoppers, say they will not support him in his views. One of his and enderce became so excited that he has committed a sin scarcely less than

Now what should a man like Jones do? influence, who is aware of her power in Onght he to stand his ground like a this line, and is afraid to exercise it in man, or back down to suit the complex-behalf of fallen women, while she socially recognizes impure men, is scarcely a better woman if at all than the fallen woman to whom she is unwillingly to it. That Providence congregation is I reach a helping haud, lest men night suppose almost unanimously in favor of think she had been contaminated by the

How Religiom and Vice go Hand in

standing, and ladies and gentlemen filled the street in front of the church to

the opposite side.

A rich banker's daughter was being married to a rich Cincinnati banker.

what a community will be when religion gets contral of it. It only remains then to show what is

ntties to certify, is the jail.

It is a very attractive building and should have been built in a prominent position, as an ornament to the street of the st

position, as an ornament to the city. The capacity of the new jail over the old one, is increased in just about the same proportion that the capatity of the churches has been increased. A saloon has recently beau started in

and mercy, but justice even, demands comes out on the most prominent part that if there is to be any discrimination of the town, right opposite the old Main between men and women as to the re-

It was built by money won on race horses, and is named for a race horse. crimination should be in favor of the woman.

The fact that this is not the case is simply the result of the fact that man being the physically stronger has taken the making of the laws, and the manufacture of public sentiment into his own hands, and he has made this discrimination between men and women in his own the street men and the

The rage for getting money in this town is greater than it ever was before. The city is building palatial new banks and security vault buildings, and the men at the head of them are always men distinguished for their prominence in churches.

is used for houses of prostitution. Some of these are run by white women and some by negro women, and the whole prostitution business has the appearance

of thriving.

A right new and elagant building there is the establishment of Miss Belle Breezing. Four or five years ago she occu-pied a small establishment on North Upper street. Her house now is an ele-gant affair, and is elegantly furnished. A new feature in entertainment here, A new feature in entertainment here, that is a great assistance to the establishment of Miss Breezing, is the exhibition of naked women, at the Opera house, which is attended by the highest Christian ladies and gentlemen of the city. The manager who conducts this exhibition was brought up in the Christian church and is now a good Christian, and his parents are members in full tellowship at the fine new Christian church to which I have alluded.

to which I have alluded.

I went to that show simply to be able to certify personally as to its character. I should feel deeply mortified and distressed if one of my sons should go to that entertainment at which I saw a large and issues of men and where a gazing. large audience of men and women gazing in admiration, and with applause. Amid all this enterprise that we are having developed here, there is one building that is old and neglected and needs painting, and has a general tumble down air about it. It is the Orphan Asylum

Catholics and Protestants are the great Christian parties of this town. Those two bodies of Christians hate

each other so cordially, that one is not willing to be buried in the same ground where the other is; so that out West of them, but has a place all to himself.
If they get up an infidel cemetery I am
going to buy a lot in it.

If it turus out to be true that some of
these days Gabriel is going around these
cemeteries and blowing a horn to wake

them all up I don't want to be where he will be liable to disturb my rest. I want just to sleep right straight on without any waking.

Gin, Cigars, Tobacco and Other Religious Articles for Sale by Brer. Danahy.

The following is sent me in a letter written in a business hand.
Ordinarily I would not advertise the gin

and tobacco, but I am willing in this case to do it with the hope of saving some souls by the prayer books and rosa-LEXINGTON, KY., Nov. 1, 1894.

lu order to supply the demand, and at the request of several old customers, we have put in our office, 58 West Main Street, a good assortment of Catholic Prayer Books, Rosaries, and other Religious articles which will be sold at a small profit. Your patronage is solicited, T. J. DANAHY & SONS.

We also haudle beer, wine, gin, eigars and tobacco, etc., at corner Third and Race Streets, Lexington, Ky.

buildings.

One of the haudsomest new bouses in the city, built on the stlye of a baronial castle, and to the permaneucy and stability of which I have unusual opportunities to certify, is the jail.

Trip pins \$2. Tickets on sale from stations Cincinnati to Meridiau; inclusive (except Gadsden). Good to return twenty days from date of sale. Choice routes via New Orleaus or via Shreveport. Solid vestibuled trains to New Orleaus. Short line and quickatime.

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The sun no longer smiles upon us with the warm feeling of the days that are no more Its not a question of how to keep cool now under his rays, it is

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We are better prepared to do this than anybody, and if we don't do it for as little outlay as anywhere in the country, return anything you buy from us, and get your money back.

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fully and promptly done. Best workmanship, aud HARD TIME PRICES guaranteed. You save 40 per cent in purchasing and having your repairing done at A. Hazy's, the Jeweler, at Otis from Lexington. The first part down to the name "T. J. Danahy & Sons," is printed, and the balance below that is written in a believe that is



We offer out of the largest and most complete lines of wood and iron mantles ever offered to the people of Fayette and adjoining Counties. Prices and Styles can not be duplicated. Also the best and largest Stock of

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To be found in central Kentucky. We keep on hand a full Stock of

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Lexington,

BEST COPY AVAILABLE

A Lexington Woman Who Doos Not Believe the Bible Strikes Out From the Shoulder at Her Christian Sisters, and Nobly Comes to the Defence of Fal-

WANTED-A LIST OF THE NAMES OF PROMINENT MEN OF LEXINGTON WHO GO TO HOUSES OF PROSTITUTION.

len Women.

Lexingtou, Ky., Nov. 3, 1894. Dear Brother Moore.

their wives, but they take themselves to the fairest and purest in the city, and to the fairest and purest in the city, and love of society, and ten to one, if she is a woman of a good deal of animal in her, these girls to marry them as they would by asking them to become their mis-

Did not vile Breckinridge say with a virtnous air, "I never invited a woman with whom I had sinned to become my But no; the man turns blacker than

world. Do you not suppose there are more of them like her, and are they not worth saving for their own sakes leaving religion aside? They are amative, and their lives tend to make them sensual. We must lead them slowly; give them cause to love and trust us, and half the battle will have been won.

But, on the other hand, they cannot dedemand and expect social recognition and respect at once. They must prove their sincerity to us, fore they can expect us to take them into our homes and against church women. I admire and

God, except as all men are his sons.

If a man or a woman is moral, pure and true, I care nothing for his or her belief, but love and respect them. I am not a church member, and never will be, unless I turn hypocrite. Yet I want to add even my humble aid toward helping the fallen. Is there room for me?

You are an infide! I am a deist and spiritualist. The church people are creedista.

So you see I am, as you would say, "between the devil and the deep blue sea."

These fallen ones think that women into care for them. They think that all this praying and drivelling talk of the church women about saving them is all done simply for the purpose of saving sonls to Obrist, and for the earthly glorification of themselves among their own set. And juistly they think this; at least so far as most of them are concerned. But they are wrong when they think there are not true women who are broad enough and deep enough to under stand their needs better than most of the church kind.

I do not deal.

But if they are willing to be tolerant, and work with us in a pactical way, droping all discussion of religion, muck conditions of religion, muck with us in a pactical way, droping all discussion of religion, muck collection of the st. Louis Chronicle. She fills the were to open a millilinery store in Lexington, I, for one, could go into her store, and come out as I went in, a pure woman. I should treat her with course woman is the went in a pure woman. I should treat her with course and politeness just as I would any other show keeper. A woman who could be secretly despised be every true woman. She who is so tribly careful of her virtue as to shum that woman, has not much to lose.

Are you church women willing to take full they are wrong when they are concerned. But they are wrong when they think there are not true women who are broad enough and deep enough to not the church kind.

I do not utterly coudemn the motives of the church kind.

I do not utterly coudemn the motives of the church kind.

I do not utterly coudemn the motive

third.

Like you Brother, I have no fixed notion of what to do first, but I will venture a few of my ideas.

In the first place it will be a telling stroke to get the names, by hook or by crook, of men who visit the big houses during the week, and publish them. This would be taking the bull by the horns; but fight fire with fire. Must these poor women live in eternal disgrace while so-called reputable citizens creep away from these places, like thieves in the night?

Then again, if these women were not think it can do any good. It is and sign my name to it.

Sincercly yours,

Jessie Clark Gav.

I honor your candor. I respect you for your honesty in your belief. I admire you for your honesty in your fearlesness, purity, and lack of that rottenest of sins, hypocrisy. I hope you will live to be a hundred.

You may publish this letter, if you hink it can do any good. Like you I is to God.

You are wrong again in supposing that I ever said "there is nothing in the Christian religion."

There is a great deal in it. It is just full of ignorance, superstition, bigotry, hypocrisy, and has been and is, a curse to humanity.

Jacksonville, Ills., Nov. 1 'or the proposition of the bush. Respt.

John T. Edds.

You have got that thing up wrong.

Nobody ever heard me "intimate" that there is no God. I have though, a good many times, said very plainly that there is no God.

You are wrong again in supposing that I ever said "there is nothing in the Christian religion."

There is a great deal in it. It is just full of ignorance, superstition, bigotry, hypocrisy, and has been and is, a curse to humanity.

but had to subsist upou hard charity sprinkled with tracts and inconsistent prayers. She ought to have known better, of course. What is a ship in a storm without a rudder; what is a boy or make a future for themselves. It is only

girl at certain ages without a guide, or help of the right kind?

Of course there are those whom one cannot help; caused by inheritance they can not change, though I pity them with an infinite pity. There is no help for such this side the grave. But to those who can think and feel; who realize and large a their address you in configuration. If the money does not get to me by who can think and feel; who realize and large a their address you in configuration. If the money does not get to me by Wednesday I will retain it, and send the papers for it the uext week.

The sagain where she is known—uot so that the money will get to me on Wednesday to me the fishness.

Now sir, if the clipping is true and correct, please let me know. Also independently the correct, please let me know. Also independently the correct of the correc

the yawning bells, open and waiting with greedy flames to consume? Have we not helped to make these hells, and our

ancestors? Men and women we have done it, and until all rise up together, men and women helping each other in this great work, and these fallen women belping us to help them, nothing will

be done.

We can shut our lips in our parlors, talk nice and pray too, still the ulcer is under it all, eating, eating, eating.

We may call on the Lord and pray for the lost ones, as some do, and consider our duty done, but prayer is not work; God helps those who helps themselves.

Christian women bire a negro girl with perhaps three babies at home, who could not for the life of ber tell which is the father of each, and yet will drive

the father of each, and yet will drive from their door a poor white girl, in virtnous indignation, who has one pitiful child. These women tell such a white Dear Brother Moore.

I thought a few views on the question you are now agitating would not come amiss from the pen of a woman.

Who are the ones who have heretofore taken the last prop from under fallen woman? Every one knows. It is an open secret. It can be told in two words. Good women.

The workers for the erring sister will have to go carefulluy; they must think see and learn all sides of the question and be broad enough to take a liberal view of it.

Let ns be sure that our own armor is true steel before we attempt to break through the brazen solidity of theirs. If

true steel before we attempt to break through the brazen solidity of theirs. If we intend to make these women social lepers the men who sin with them ought to be put into the same boat, to sail npon the same black sea.

The men who frequent these places do not consider the inmates fit to become their wives but they take themselves to make up for the loss of the husband and make up for the loss of the husband and make up for the loss of the husband and

tresses. But poor children they do not know it, and the result is generally lives of misery led with brutes who are not ally get it, or, at least, a poor substitute fit to touch their hands; and the bright dreams of sweet girlhood, how are they shattered!

Did not ville Procking days are writed.

wife?" Was not this sickenning to come from such lips? Whom else was he fit to marry? the woman, gets a divorce, takes his children, puts them in the care of an unloving hireling and pursues his dirty

But enough of him. I leave him to his God and the spirit of the lovely wife of his youth, whom he will have to face hereafter. I pity him from the depths of my soul, yet I pity the fallen women more; the victims of his kind.

Some times one of these women makes a grand atonement for a mis-spent life. Who in this city does not remember the tragedy of the girl who saved the life of a little boy, and died in terrible agony from fire? No martyr on the rack ever betrayed more heroism to an admiring world. Do you not suppose there are

have you saved, or tried to save? Again
I ask you how many times have you had
a chauce to help such and drawn back,
for fear of snllying your own purity by
even mere contact with them?
No contact with, or sight of evil, can
smirch the whiteness of a good woman's
soul or character, as the kind, though
mistaken, ladies who have visited these
houses in person have apply proven houses in person have amply proven. They are even better than they were, for

against church women. I admire and treat them as equals.

At present they are not equals, and cannot be freated as such until they become F.. They cannot deny this, and become F.. They cannot deny this, and be it is but true and but just.

I believe in a Creator, a great spirit all love, and in the immortality of the soul; yet I do not despise an infidel.

I do not believe in the Bible, nor do I believe Christ to have been the son of God, except as all men are his sons. If a man or a woman is moral, pure and true, I care nothing for his or her belief, but love and respect them. I am not a

grace while so-called reputable citizens creep away from these places, like thieves in the night?

Then again, if these women were not so much afraid of work; if they would resolve to do better and stick to it; go out into the world, and, by pluck and endurance, show us that they are in earnest; they would find many friends among really good women.

If those who have grown rich in this terrible traffic would stop where they are and use their money to help the others, much good would be done. This would win regard from the good people who would help them, in turn, by every means in their power.

What do you good women do to an erring girl, almost a child, hardly at an age to distinguish between reason and passion? Why, you kick her, stone her, turn her adrift, treat her like a leper, and then, dear souls, you wonder why those awful places fill up so rapidly; why so many girl faces, almost child faces—are seen in them.

It makes no difference if the crining it had no mother to guide her that girls and the sould be to cach. This is a great town for girl had no mother to guide her that girls and passion? Why, you with the step you have taken and wish to early the step you have taken and wish to early the step you have taken and wish to early the step you have taken and wish to early the step you have taken and wish to early the step you have taken and wish to early the step you have taken and wish to early the step you have taken and wish to early the step you have taken and wish to early the step you have taken and wish to early the step you to read his Blade if you don't want to, and if you will just let the Blade.

It wish to express my admiration to some or a best way to keep from seeing anything is just to shut my eyes, or get in the dark.

I write these lines because I admire the step you have taken and wish to early the step you have taken and wish to early the step you have taken and wish to early the step you have taken and wish to early the step you have taken and wish to early the step you have taken and

It makes no difference if the crining girl had no mother to guide her, that this one had a drunken father to beat her, or that one had no parents at all, girl at certain ages without a guide, or too true that a fallen woman can never

not brothers and sisters, boys and little baby daughters growing up; and may not one false step cast our idolized ones into will ever reach you. Yours truly,

The following, headlines and all, is from the St. Louis Chronicle. The words "encircled with a pen mark" begin at "A young woman," and end with the words "a house of bad repute." RESCUE THE FALLEN.

GREAT INFIDEL TURNS MISSIONARY WITHOUT PRAYER.

Lexington, Ky., Oct. 21.—Charles C. Moore, the infidel editor of the Blue Grass Blade, has undertaken the reformation of fallen women, and in company

with two young uewspaper men as guides, commenced the task.

Lexington has about 30,000 inhabitants, but more than its share of im-

spectful manner and soon had the at-tention of the inmates. He did not ad-vocate a house of reform in the sense it has been used, devoting the time mostly to inquiry of how the house of reform worked and as to what plan would be

turned to their wayward lives. They said that there were no prospects for a future, nothing but the same work from one day to another, and that the best they could do after living in a honse of the parties. reform for several years, would be to serve in a family as domestic, there be-

Moore has an idea that the reformation of fallen women can be made a success by offering inducements for a fu-ture. He found nearly all of these he visited tired of their idle misery, but unwilling to do drudgery. So he be-lieves that a house of reform should be established on a plan whereby those willing to work could make and save

apon with scorn.

Two women here, tired of the life of Two women here, tired of the life of it, or notify me that you intend to do so, portion of the city in which it abounds at your earliest convenience. and bought property in a more favorable locality. But no sooner did this become known than a hue cry was raised by the very people arguing for reform and they could not live in their homes. A young Your carriest continues I ask you, whether you be Christian or infidel, to do to me, as you would have me do to you.

Yours traternally, woman, very pretty and attractive, with a reasonable amount of education, who although she had not openly defied pub-lic morals, resolved a few days ago to

full of ignorance, superstition, bigotry, hypocrisy, and has been and is, a curse to humanity.

If you find that it is a "misfortune" to you to see a BLUE GRASS BLADE you ought to shut your eyes when one is about 1 have always found that the

Instruction to Agents for the Blue Grass Blade.

LEXINGTON, KY., Oct. 4, '94. From this date any one wanting to be an Agent for the sale of the Blue Grass Blade, must send me 2 Cints for each FARMS,

deplore their degradation, I, for one, am ready to stretch out the right hand of human love to help theu.

Why should we not do it? It is to our own interest, as well as theirs. Have we

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I.esson.

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Please Read This.

the best suited to these fallen women.

He found that many of them had been in houses of reform and had regin it is hoped will pay for it, and pay

serve in a family as domestic, there being absolutely no hope of a future.

They said they cared little for the prayers of the women who frequently came to see them, for the dark reality of the cold, cruel world was before them and they preferred shame to being cuffed at the rate of "Rich men" or "Poor at the rate of "Rich men" or "Poor men," as they may decide, as by the terms printed at the head of this paper. You owe for the paper from the date

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If, in sending me money, you do not expressly state it is at "Poor man's rates," you will be credited at "Rich man's rates."

enough money so at the end of four or five years they would be able to buy a bonie of their own, be able to dress as well as other people and not be looked inform me to that effect. If you do want the paper please pay me promptly for

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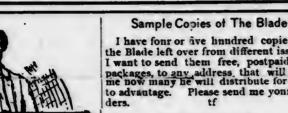
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An Editorial Letter to Rev. Prof. J. W. McGarvey About That Fa-

mous Boat.

Rev. Prof. J. W. McGarvey.

Dear Sir.—Your position at the head of the theological department of Kentucky University, and your reputations as a speaker and writer on theology, make you, perhaps, the most promiser theological in Kentucky. University, and your reputation of mail in the same pulpit. Yon said of me, in a sermon at the Broadway Christian church in this city, that though the dain dain and Col. Bain and I are recognized as the most energetie workers for Prohibiton in Lexington. You presided over a body of churchnen who excommunicated me from the Christian church simply of churchnen who excommunicated me from the Christian church simply of churchnen who excommunicated me from the Christian church simply of churchnen who excommunicated me from the Christian church simply for hurchnen who excommunicated me from the Christian church simply are cause I did not helieve the miraculous part of the shible, and not because you where you will be a serious part of the shible, and on the cause you why you were right in helieving in the free the fore your ecclesiastic body when cited to 40 so, because I was indifferent as to instruction to you as a Christian, and munch more as a minister of the gost the paper before your ecclesiastic body when cited to the spear the fore your ecclesiastic body when cited to the year the same pulpit to show why you was a Christian, and munch more as a minister of the gost of the paper before your ecclesiastic body when cited to the paper before your ecclesiastic body when cited to the paper before your ecclesiastic body when cited to the paper before your ecclesiastic body when cited to the paper before your ecclesiastic body when cited to the paper before your ecclesiastic body when cited to the paper before your ecclesiastic body when cited to the paper before your ecclesiastic body when cited to the paper before your ecclesiastic body when cited to the paper before your ecclesiastic body when cited to the paper before your ecclesiastic body when cited to the paper bef

3. 15).

You have recently written for the Christian Standard, Cincinnati, some long articles defending the story of the Bible, against some one who attacked that account from the stand-point of what is known as "higher eriticism."

I read some of your argument in that connection, and think that you prohably sustained yourself against the "higher critic" but the great body of infidels, one of whom I am, no more accept the

one of whom I am, no more accept the principles of "higher criticism" than they do those of orthodox religionists.

Dean Milman and Caunon Farrar, for the properties of the principles of "higher critics" and as the principles of the accepted Bible Chronology was 4243 years ago. There are volcanoes burning now, I suppose, where the geological formations would indicate that they had been burning much longer than the principles of the accepted Bible Chronology was 4243 years ago. There are volcanoes burning now, I suppose, where the geological formations would indicate that the principles of "higher criticism" than the principles of the principles of "higher criticism" than the principles of the instance, are "higher critics" and as that prominent as any theologians in the

I will give a specimen of their reasoning. In the New Testament we have the following lauguage in connection with the miraculous manifestatioas said to have occurred at the death of Jesus.

"And the tomhs were opened; and many bodies of the saintsthat had fallen asleep were raised; and coming forth out asleep were raised.

entered into the holy city and appeared unto many." (Matt. 27; 51-53).

Here the resurrection of the saints is

Religion' from Milman's Hist. Christianity, 1, p. 366).

And to the same effect Farrar:

"An earthquake shook the earth and split the rocks, and asit rolled away from their places the great stones which closed and covered the cavern sepulchment of the bed, and the bed filed the air with ghostly visitants, who after Chriat had risen appeared to linger in the holy city." (Life of Christ, p. 661). Such admissions as these on the part of able and professed apologists cannot but reveal how singularly frail is the evidence for the resurrection of Jesus, for if the resurrection of the saints was the product of a pious imagination with resurrection of Jesus, and their appearance unto many in Jerusalem "visionary," the resurrection of Jesus and efferted to the same character and referred to the same cause, the eartily mythical as the resurrection. The imagination which raised the saints could be depended upon not to leave Jesus in the grave.

In your reply to the "higher critic," I do had a personally appeared to him and told him so, and sift in many the personal that the people ought to have believe that such a thing as once happened, how can you think the people ought to have believe that you do have the claims of your religion, if you do not reply to this communication.

If you would not be blieve any man in the world now who would claim to know what was going to be done in a hundred and twenty years from now; would you believe that man was will a hundred and twenty years from now; would you can be lieve it, nor will 1 helieve that you do believe it, nor will 1 helieve that you do believe it, nor will 1 helieve that you do believe it until have your declaration to that effect To have believe any man in the continued the personal personal training to the claims of your religion, if you do not reply to this communication.

I do not even know that you claim to the claims of your only leave the story of Balaam's ass.

You only laughed and made no reply I do not see how you can believe it, nor will have been used to have

In your reply to the "higher critic," I did not any where find any place from which I could determine whether or not you believed the story of the Noachian deluge was an actual occurrence, or whether its existence in she Bible could be explained away as Milman and Farrar explain away the story of the resurrection of the saints at the crucifixion

of Jesus.

I am very anxious to hear you definitely I am very anxious to hear you definitely on this point, and think there are a great many people who would say the same. I do not know whether or not you believe the story of Noah't flood, as given in the Bible, but assuming that you do I will dogmatically assert the infidel view of the matter, and if you can not accept that view, I ask you to furnish your written objection to it, preferring that you should use my paper as your means of communication.

It seems to me that if you believe that

It seems to me that if you believe that story of the ark you must of uccessity associate with it, in your own mind, some of the details of the story, and these I would like for you to give us. For instance, please explain to us how the varieties of animala that lived in American ca, and Australia and other islands and remote lands, being such animals as were not found in the country where

the ark was built, got to the ark.

It is said that Noah took all kinds of food for all kinds of animals and also all kinds of food for himself and his family. The food of all the caruiverous animals is the flesh of other animals, and a part of the food of Noah and his family must have been the flesh of animals, and supposably of the clean animals, of which there were but two of each.

How then could Noah deed himself and his family, and a large part of the animals on the flesh of other animals.

animals on the flesh of other animals without destroying some of the limited number of animals of each kind that he

number of animals of each kind that he was allowed to take into the ark?
Snpposing Noah to have killed animals to get flesh for his family and his flesh-eating animals to eat and to have stored it away in the ark before the flood began, how could he keep the meat from becoming tainted during the time of the flood? The animals would not eat it if salted, and there seems to have been no provision for either natural or artificial ice. If it be answered that God could have preserved the meat miracu-

lously, just as he could miraculously have gotten many of the animals across the oceans from distant countries by miracle, then if God was going to use miracle at all to preserve some of the human race and some of the animals through the deluge, why was it necessary to have Noah to huildan ark at all; since simply by such a miracle as that in simply by such a miracle as that in in the case of Jesus and Peter walking on the water, Noah and his family and the animals that God designed should be abook of the learned Christian? Certainly

If that water was more than seven miles deep on the land, it must have been more than that deep on the whole sea and ocean, because water will seek its

entered into the holy city and appeared unto many." (Matt. 27; 51-53).

Here the resurrection of the saints is hrought into direct connection with that of Jesns, care being taken to place their resurrection after his, in order that he might have the honor of being first in the procession; and the one event appears to be fully as miraculous as the other, the earthquake, the rising, and the appearing unto many being related of each. But the resurrection of the saints is allowed, even by conservative critics, to be visionary and mythical.

Milman says of it:

"The same convulsion (the earthquake) would displace the stones which covered the ancient tombs and lay open many of that was the case they did not repent at the preaching to the people to get them to prepare for the flood, and the people to get them to prepare for the flood, and the people were drowned because they did not believe Noah. Prof. Agassiz, the Christian religion.

I do not think yon can, as a fair and honest man, occupying the position that been found in the delta of the Mississippi that were 13,000 years old. There were the were drowned because they did not believe the story of water, or did he take it to some other many others that could be suggested.

The writers of the New Testament accept the story of the delinge as true one, and the belief in the Christian religion.

I do not think yon can, as a fair and honest man, occupying the position that been found in the delta of the Mississisppi that were 13,000 years old. There were the were closely related to belief that he may be the christian religion.

I do not think yon can, as a fair and honest man yothers that could be suggested.

The New Testament teaches that Noah was preaching to the people to get them to prepare for the flood, and the people were closely related to belief in the Christian religion.

I do not think you do, afford to ignore my request to answer these questions. It will not do for you aimply to assert your belief that these things occurred just as they are written in the Bi

the ancient tombs and lay open many of the innumerable rock-bewn sepulchres which perforated the hills on every side of the city, and expose the dead to public view. To the awe-struck and depressed minds of the followers of Jesus, no donbt, were confined those visionary appearances of the spirits of their deceased brethren." (Quoted in "Supernatural Religion" from Milman's Hist. Christian ity, 1, p. 366).

because they did not repent at the preach ing of Noah?

If the best man that you ever knew should now commence preaching that God would destroy the world by water, or by fire, or tornado, or any other way, in one hundred and twenty years from now, would you believe the man? Would you believe that man if he should take an oath that God had inspired him to preach this, or that God had personally it will be fair to conclude that you are either afraid to attempt a defence of this

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them.

There are remains of animals now found in the earth that are supposed to have been there for 4000 years. If the water in the deluge was thirty feet higher than the highest mountian the bodies of whales, dead or alive, would in some instances, have drifted from over the bed of the sea, and have been left on the land when the water subsided. No such

The water at the deluge came thirty feet above the highest mountains, and the highest mountains are seven miles high.

Every volcano in the world would have been extinguished. The deluge, according to the accepted Bible chronology was 4243 years ago. There are volcanoes burning now, I suppose, where the geological formations would indicate that they had heen burning much longer than

It is not possible that anybody now can know who wrote that story about Noah'a Ark. It is simply a tradition among the Jews that Moses did it. Jesus Christ did not seem to have much

much water now in our clouds, or did God annihilate that superfluous amount of water, or did he take it to some other.

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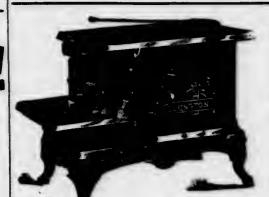
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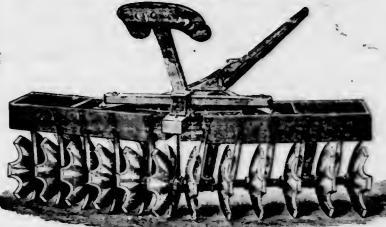
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